Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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HISTORY OF UNITARIANISM.

IN TRANSYLVANIA AND HUNGARY.

[Continued from page 9.]

The proceedings against Francis David being thus brought to a conclusion, Blandrata, having now got rid of the only adversary whose influence he feared, called some general synods at Coloswar, for the purpose of arranging the affairs of the Unitarian Churches conformably to his own views and wishes. Demetrius Hunjadinus was, with some opposition, appointed the new superintendant; and the practice of baptising infants in the name of the Father, the Son, and the Holy Spirit, and the observance of the Lord's Supper, which had been long disused by the Unitarians of Transylvania, were again introduced as part of their religious service. Only about eighteen out of two hundred and seventy ministers refused to assent to this measure—the rest being gained over by the persuasion or the threats of the wily physician.

In a short time after these occurrences Blandrata lost his influence, and sunk into contempt with all ranks of persons in the Unitarian body. He attempted to repossess himself of the power which he had once held and exercised in the direction of the ecclesiastical affairs of the kingdom, by joining himself to the party of the Jesuits:—but finding himself at last an object of universal dislike, he returned to Poland in 1580, where, two years afterwards, he was strangled by a near relation whom he had appointed to be the heir of his property.

Hunjadinus was succeeded in the superintendence of the Transylvanian Churches by George Enjedinus, a divine of great eminence, deeply versed in the Latin and Greek languages, and who has left an imperishable monument of his learning and talents in his celebrated work, intituled, *Explicationes Locorum Veteris et Novi Testamenti ex quibus Trinitatis Dogma stabilirisolet*

Notwithstanding all that had been done by Blandrata to establish an uniformity of Faith in the Unitarian Churches of Transylvania, the ministers were far from agreeing on the point which had occasioned so much agitation, and ended so fatally to the venerable confessor and martyr David. There still remained a large number who objected to the invocation of Christ, and who, when they found themselves freed from the interference and persecution of Blandrata, made no scruple of openly avowing and promulgating their opinion. In order to restrain and silence such persons, it was found necessary, by successive princes, to enact against them new and severe laws, whereby at length all who refused to worship Jesus Christ were excluded from toleration. Their faith was watched with great jealousy by the government, which obliged them from time to time to deliver in an authorized confession, agreeing in all respects with the form drawn up and subscribed by the general Synod convened by Blandrata at Coloswar on the first of July 1579.

The severe restrictions thus imposed upon its professors operated very prejudicially in checking the progress of Unitarianism, and by degrees caused the defection of most of the noble families from the Unitarian party. Few events of any consequence occur in the subsequent history of the Unitarians in this country, as far as it has been transmitted to us. Among the principal may be mentioned a calamity that befel them in the year 1716, when the Imperial soldiers occupied Coloswar. These troops took from them, and transferred to the Catholics, their church, a new College-house just erected, together with the dwelling houses of the ministers and professors, their printing-house, their vineyards and their farms. The latest accounts from this country, which however are not very recent, report that the cause is still continued, and apparently much in the state in which it had existed many years before,—the Unitarian churches being estimated at about two hundred, and the population connected with them at about sixty thousand. Coloswar is still the metropolitan seat, and here the Unitarians have a flourishing collegiate establishment.

Poland and Transylvania are the only two countries on the continent wherein Unitarianism has obtained an extensive public establishment. Various attempts were made by the Polish Socinians to introduce their doctrines into other provinces by the employment of missionaries to promulgate them from the pulpit, and to distribute their writings: but these emissaries do not appear to have labored with much success, or to have effected any lasting impressions. The expulsion of the Unitarian body from Poland was, however, attended with beneficial consequences in this respect. Those who obtained a settlement in Prussia and Brandenburg were permitted to form churches for Unitarian worship, which are yet in existence, though not in a very flourishing condition. Those who went into Flanders and Hollard were not so fortunate;—the bigotry of the principal people, especially among the ecclesiastics, having defeated them in every attempt to obtain separate places of worship. They were, therefore, under the necessity of joining those tolerated communions which would admit them into fellowship. By this means, they soon lost every discriminating characteristic as a distinct religious community, and became amalgamated with the Remonstrants and the Mennonites, or the Low Arminians and Baptists of Holland.

The asylum afforded them in the Dutch states furnished them with favorable opportunities for the dissemination of their sentiments through the press. Here some of their principal literary characters, among whom must be named Andrew Wissowatius, employed themselves in collecting their scattered writings, and reprinting them in an uniform edition. Eight volumes in folio were thus in a short time given to the world,—comprising the chief works of Socinus, Crellius, Schlichtingius and Wolzogenius.—Another volume was afterwards added, containing the writings of Przipcovius, with some smaller pieces by Andrew Wissowatius, the editor of the other volumes. This collection is commonly known by the title of *Bibliotheca Fratrum Polonorum*. It must be observed however, that it comprises but a small proportion of the books which were published by the Unitarians in Poland. The others are indeed exceedingly scarce, most of them having been lost by the expulsion of the Unitarians and their dispersion through different provinces, or else by the bigotry of magistrates in their own and in other nations, by whom many of them were consigned to the flames. But some of them are still occasionally to be met with. Among the most voluminous of these are the works of Volkelius and Smalcius, both persons of considerable eminence in the Unitarian body.

DOCTRINAL.

THE FORM OF SOUND WORDS.

This is the title of one of the discourses of Rev. William Ware, of which we recently gave a brief notice. He begins by stating in substance the various [illegible] which the different sects will give to the question "What is meant by the *form of sound words?*" He proceeds with the following remarks:—

But while each sect thus claims to be right, and at the same time condemns every other, for departing so far from the truth in Jesus, what shall the inquirer do? Where shall he turn? There were certain doctrines taught by Jesus, which did at the first, do now, and must ever constitute *true* christianity. Where and among whom are those doctrines to be found?

This is a question both important and interesting, notwithstanding it has been so long, and so earnestly agitated.

Yet let it not be supposed, as it so often is, that its determination is essential to salvation. Oh no. Let us think more worthily of our Father in Heaven, than to suppose, that before he will receive us, we must be able to repeat a particular creed, and worship in a particular church. It is our sincerity, our honesty, our fairness of mind, our love of truth, and our conformity to its requisitions when discovered, that will form the grounds of our final acceptance; not our possession of the whole and exact truth itself. * * * * *

Although strictly speaking, only one sect can be the true one, yet each sect holds many of the doctrines, and those the most important and influential ones as regards practice, which every other sect holds. There is a common ground, and it is not a narrow one, where all believers in Jesus meet, and where they ought to meet in peace. We *all* believe in a God, a God possessed of all perfection. We all believe in his kind universal providence—we all believe in his Son Jesus Christ, that he came from God with his will and authority to save a lost world, and by his instructions, sufferings, example, death and resurrection to bring sinners to God—we all believe in the Holy Spirit of God, that it was poured out on Prophets and Apostles of old, to enable them to speak as the oracles of God, and all believe in the resurrection from the dead and the life everlasting; and, with some few exceptions, we all believe the future life to be one of just retribution,—that there is a Heaven of joy and bliss for the good, and and a Hell of unimaginable woe for the wicked. We all receive the bible as our rule of faith and duty, and believe that it is the word of God, inasmuch as it was written by men whom he inspired, and contains his will revealed for our salvation.—These things, all of us who call ourselves Christians unite in believing. Upon these main doctrines we engraft, it is true, many peculiarities, some of more, some of less consequence. But while each believes so much that enters into the creed of every other Christian—that too which lies at the foundation of all religion, the existence of God, the mission of Jesus, and the future retribution—can we not pardon in our brother some little deviation from what *we* conceive to be the true line? Knowing that *he* differs not more from us than *we* do from him, and *both* do perhaps from the precise truth—can we not love him, deal kindly by him? are we not ashamed when we reflect on the matter to do otherwise? Are we not pursuaded with the force of demonstration, that God will accept us at last, not for our faultlessness in faith or duty, but, if at all, for our sincerity, our honesty? and shall we not then accept one another? Would it not be the basest presumption in us, and the most flagrant inconsistency, to treat our fellow Christians of a different faith, any otherwise than with the most liberal charity and perfect love, when we daily pray to God to forgive us *our* errors, and when we rest all our hope on the extension of that forgiveness?—May God in his grace, give us all kind and considerate hearts, and root out from among us all bitterness and uncharitableness.

But if these considerations are a ground for charity, * * * still it is desirable, and our duty to learn as near as may be, what the *exact* and *whole* truth in Jesus is,—what were the sound words which *he* preached, and which we if it be possible, ought to believe.

But how shall this be done? How shall we arrive at a knowledge of the truth? Where there is such wide difference of opinion, and no authority to which all will assent or submit, in what way and by the use of what means may we hope to discover the truth as it is in Jesus? We are, in this work, thrown wholly upon ourselves and our own efforts. If we would know the truth we must of ourselves seek where it is to be found. If we would understand the Scriptures and know what they indeed contain and teach, we must ourselves *search them*. We have minds, we must use them in this work. We must think, and judge and decide for ourselves. We must study and weigh the evidences which the advocates for different systems produce. Indolence and inattention and wilful ignorance will not be held innocent in us. The subject is a dignified and important one, the means for investigating it are in the hands of almost all; we are bound to employ them vigorously and freely. It is by free inquiry then, if at all, that we shall learn what the sound words of the Gospel are. Free inquiry is the only probable means—I might say the only possible means, by which that religious truth we all so much wish to possess, may be discovered, and *that*, let us remember, will be saving truth—or orthodoxy *for us*, which after inquiry, we conscientiously adopt. To inquire, therefore, for the truth, is *our solemn duty*, as it is our *inalienable right*.

ON THE TERM UNITARIAN.

In the department entitled "Occasional Correspondence," the English "Monthly Repository," just received, contains the following article.

To the Editor.

SIR,

I have been a good deal struck with that particular passage in Dr. Channing's celebrated discourse on the design of Christianity, in which he "almost" disclaims the term Unitarian; and more than that, I confess myself to be one of the number of those who have felt a distaste to the appellation likewise. Yet allow me to add, that a portion of that distaste has been wearing away for some time; and I know of no other reason why it should have abated, but the conviction that we could not find a more appropriate term to express our real distinction as a body, in a religious sense; and that our sect is, in fact, "*the community of free minds, of followers of Christ, both on earth and in heaven.*"

Sometimes I have wished the addition of "Christian" Unitarian, though I conceive none but the almost wilfully ignorant of our real professions, in matters of faith, ever think of us otherwise than as pious and sincere Christians. Dr. Channing says, "*if the name were more honored, he should be glad to throw it off.** I say, as it becomes more honored, I accept and wear it with more heart felt satisfaction: and, in my humble opinion, the same interval which has reconciled my mind to the term, has, with many others, operated in a similar way.

Much of this change we owe to the respectable Association, which has, on every occasion, acquitted itself so well, as the great organ of our body. Much to the piety, spirit and knowledge of our clergy. More, however, than to these, we are justly indebted to the respectable deportment of our own people, and to their general consideration in private life, as honest and upright citizens.

Fain would I hope, that the groundwork of no particular sect can be substantially defective, which promotes the practice of integrity and virtue, enforces the observance of domestic and public duties, and prepares the mind for death with comfort; and as we adopt and follow such tenets, so will the name of Unitarian be held in esteem by our brethren of every other religious denomination. In fact, we are all equally interested in the respectability attached to this term, as well as in the union of our body, and in proportion as we are esteemed by others, and united among ourselves, shall have cause to glory in our own peculiar appellation.

All we have to do as individuals is to pursue a right conduct in life; to look to the great example of our blessed Saviour, and study and practice his instructions. I know of no other "*shackles*" which our "*party connexion imposes.*" As a body, I should say, we shall advance in importance as we increase in liberality, benevolence, and active usefulness. It is by our fruits we must be known, not by the arraigning of other people's opinions, and the undue elevation of our own. It is our duty to hold out the hand of fellowship to all good Christians of every sect and denomination. We think ourselves right, and so do they. Who, therefore, is to be the judge? None other but He who is the searcher of all hearts. The day will come when a more certain and wonderful light will illuminate our understandings. We then may find that none of us have been exactly right in our interpretations of scripture doctrines; but if our practice has been correct, surely we have no cause to fear that the great Shepherd of our faith will close his fold against the

UNITARIAN.

* This was undoubtedly said to express the unwillingness which the author would in that case feel, in suffering the imputation of adhering to a sect because it was the triumphant and popular one.

INTELLIGENCE.

MR. WOOD'S JOURNAL

[Continued from page 10.]

26th. At Pisa. This is a well-built town; and some of its streets, particularly the Quai along the north side of the Arno, are very fine; but they have a sad, deserted appearance; for this city, which is said to have had at one time, 150,000 inhabitants, has now only 18,000,—a melancholy instance of fallen grandeur. It possesses several public buildings, which are well worth seeing. The cathedral is celebrated for its pillars of granite and marble, and for its doors of brass. At the time when I entered it, there was a friar in the pulpit, declaiming in a style which very much resembled that of the young priest whom I heard at Genoa, but still more vehemently. Tho' I do not profess to be much of an Italian scholar, I understood a considerable part of what he said, and had no difficulty in discovering that he was preaching on the wickedness of those who are a stumbling-block to their neighbors—"Woe unto him by whom the offence cometh." In the peroration, in recapitulating the modes of offence, he exclaimed in a very loud voice, "*Al fuoco tutti i libri infami!*"—(To the fire with all infamous books!) But it is a great question about which Christians are by no means agreed, what are *libri infami;* and I have no doubt that this reverend father would consign to the flames many which I should regard as most orthodox and instructive. At the conclusion of the service, having first seen the archbishop handed with much pomp into his old-fashioned state carriage, and then bestowing his benediction on the people as he drove off, I repaired to the *Campo Santo*, the most splendid and the most classical of cemeteries. It is a vast rectangle, surrounded by light and elegant Gothic arcades of white marble, and the space within them paved with the same. Here rest the ashes of all the princes and poets, of all the warriors, statesmen, and philosophers, by whom Pisa was distinguished in the brilliant period of her history; and the spot is rendered still dearer to the man of taste and literature by being made the receptacle of an immense collection of relics of the antique. Of these there are several in excellent preservation. I observed a bust of Junius Brutus, and another of Adrian, as perfect as if they were just come from the hands of the artist. Among the modern monuments is an exquisite piece of sculpture to the memory of Bartolomeo Chesi, and another, erected to himself during his life-time, by Filippo Decio. After reciting his own merits, he concludes by saying, that he had had this tomb constructed for himself, because he feared that posterity would not do it for him—"*de morte cogitans, hoc sepulchrum sibi fabricari caravit, ne posteris suis crederet.*" This is modesty with a witness! The *Campo Santo* forms the nothern side of the cathedral close; the Baptistery stands opposite the western end, and the *Campanile Torto* opposite the northeast corner. This last is a circular tower of eight stories, and nearly 190 feet in height; and its great peculiarity is, that it declines 15 feet out of the perpendicular, from which circumstance it derives its name, which signifies 'the crooked or leaning tower.' How it has come into this position has been a subject of much discussion, some affirming that it was originally built as it now appears; others, with more probability, that it was built upright, but that, either from an earthquake, or the natural looseness of the soil, it has acquired its present inclination. The cicerone who shewed me the *Campo Santo*, gave it as his decided opinion that the architect originally built it straight, but that out of spite he so constructed the foundation, that it was sure to give way. However this be, in that precise position the tower has now remained for 600 years; and so little do the people seem to dread its falling, that they have felt no scruple to build a row of houses on the very spot over which it impends.

The winter climate of Pisa is considered to be one of the best in Europe for pulmonary patients, being particularly soft and mild; but the distance from England is so great, that I should advise none of my countrymen to come hither for their health who cannot afford to travel post in their own carriage, or who have not the opportunity of a very good conveyance by sea. To those who do come, it is of importance to choose lodgings facing the south, it being common here to ask, not whether an invalid has recovered, but on which side of the river he has lived.

[We took the direct road from Pisa to Rome by Sienna, without touching at Florence; but the details of this part of my journey I must, for the sake of brevity, omit.]

March 30th. Our straining eyes caught the first indistinct view of Rome at the distance of about twelve miles, and when we came within four, the superb dome of St. Peter's burst upon us in all its grandeur. We entered by the ancient *Via Flaminia* and the *Porta del Popolo*, immediately within which is a square with a beautiful Egyptian obelisk in the centre, surrounded by fine buildings, and with the three principal streets of the town diverging from it, so that my first impression of "the eternal city" was one of pleasure and admiration. As we drove up to the gate my head was filled with glowing recollections of Horatius Cocles, and Camillus, and Cæsar, and Pompey, and all the other heroes and worthies by whose deeds the glory of old Rome was raised to so high a pitch. But then came the troubles of driving to the Custom-house, and of treating with venal officers and insolent postilions; all which very soon brought down my thoughts from the high horse of glory and of patriotism to the level of common affairs and every-day anxieties

Rome was so crowded with people at this season that we were glad to put up with an indifferent room at the Hotel Damon, Via della Croce, instead of going about from place to place in search of a better. We had not been here long before we found some English friends who had been spending the winter in Italy. They took us to hear a sermon, preached in English, by a Catholic clergyman, Dr. Baines, Bishop of Sega.—This service is intended as a kind of antidote to that which our countrymen of the Established Church are now allowed to celebrate here, though their chapel is not within the walls of the city; and on this occasion some pains had been taken to advertise the public that a sermon would be preached to explain the meaning of the ceremonies of the holy week. But the Catholics would have done well to choose either a better advocate or a better cause, for the discourse was rambling and illogical, full of bold assertion and shallow reasoning, with little or nothing on the only point which it was necessary to prove, namely, that there was any use in *dramatizing* the passion of our Lord. In short, every sensible person must have come away with the impression, that a cause which has so very little to offer in the way of solid argument, will soon fall to the ground by its own intrinsic weakness. As a specimen of the Bishop's reasoning, I may mention, that he maintained that all true Christians are not only of one spirit, but of one substance. The mode in which he arrived at this conclusion was sowewhat curious. He quoted to us John xvii. 20, 21, "Neither pray I for these alone, but for them also which shall believe upon me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;" and thence he argued, that as the Father and the Son are one in substance, and as the same kind of unity is spoken of with reference to Christians, the latter must also be one in substance. This reasoning, though drawn from wrong premises, was good as far as it went; but, to be consistent with himself, the learned Bishop ought to have carried his argument a little farther, and to have said, that as Christ prays that his followers may be one in him and the Father, as he and the Father are in one another, so all Christians are of the same substance with Christ and God; and, consequently, there are in the godhead not three persons only, but as many as all Christians and these three persons added together! With all due deference to so high an authority, I begin the argument at the other end, and reason thus: the evidence of my senses convinces me that all Christians are so many distinct persons; any union, therefore, which Christ prayed for among them, could be only one of spirit and of purpose; and as he uses the words in precisely the same sense in speaking of himself and the Deity, the only union which he affirmed to exist in the latter case was one of spirit and of purpose. Christ affirmed, John x. 30, that he and his Father were *one;* but every Greek scholar knows that the word used is *en* one thing, not *eis* one person. He affirmed, in short, that the mind and will of himself and his Father were in perfect accordance; and in the same sense he prayed, that his disciples might be *one*, that they might be united by one mind and one will, not only with one another, but with himself and with God.

31st. This day I shall ever regard as an epoch in my life, for it was that on which I first visited St. Peter's. The approach to this building did not strike me so much as I expected; the wings of the colonnade are too far apart from each other at the end farthest from the church, and the facade of the latter has, by almost universal acknowledgment, been spoiled by its ponderous attic,

which prevents the dome from being completely seen, and which formed no part of the original plan of Michael Angelo Buonarotti. But with the interior, when it has once been fairly viewed, it is impossible to be disappointed. Not that, at the first moment that I entered, I was fully sensible of the grandeur of the edifice, for the justness of the proportions concealed the vastness of the dimensions; but as I advanced towards the centre my soul seemed to expand within me; and when I arrived under the grand dome, I was lost in astonishment and admiration; my recollections of St. Paul's in London, and of the Minster at York, all sunk in comparison, and gave way to an irresistible conviction that St. Peter's at Rome is far superior to them both. The magnificent arches which separate the side aisles from the nave, the gilt and painted ceiling which throws its beautiful curve across, the chief alter which stands with its protecting baldequin in the centre, the light and airy dome which rises proudly above, and the mosaics, the frescoes, the statues, and the marbles, with which the whole is filled—form a scene of glory and of grandeur such as is nowhere else presented to the contemplation of man.

I shall not here attempt to give any detailed description of this chief of Christian churches; it has often been done before; and, however well it may be done, it must still fall far short of the reality. I shall content myself with recording general impressions, and with noting those objects which particularly struck me.

Under the great dome is the principal altar, at which no one performs mass but the Pope himself and the Cardinal Dean; and immediately in front of it is the descent to the sepulchre of St. Peter, protected by a balustrade, and with a number of lamps perpetually burning. It was very affecting to see the pilgrims come and kneel down before this balustrade, support their hands and their heads against the marble, and engage in prayer. I remarked one in particular, a grey-headed old man, with his long staff in his hand and his wallet on his back. I cannot say that there was any great appearance of fervor in his manner; his mind, too, might be dark, and his form of religion very different from mine: yet I could not resist a feeling of sympathetic joy to think that he had at length arrived at the end of his pilgrimage, and had doubtless found comfort in putting up his prayers to the Almighty at the tomb of the chief of the apostles. Near him were kneeling several others who were not pilgrims. I felt ashamed that I was not kneeling too; I caught the inspiration of the place and addressed my prayer to the Giver of all good, that he would purify my heart and make me more worthy of his manifold mercies. In the central and western part of the church there are a number of confessionals for the service of the faithful, who repair hither from every part of the Christian world, and that they may make no mistake by applying to a priest who does not understand their tongue, there is written upon each the name of the language, to which it is appropriated, for instance, *Pro Lingua Gallica, Pro Lingua Illyrica, Italiana*, &c. The celebrated bronze statue of St. Peter is placed at the extremity of the nave next to the dome. The left foot projects over the pedestal, and is actually an inch shorter than the other, from the attrition of the lips of those who have kissed it. I spent some time in this magnificent temple, and was gratified with almost every thing that I saw. As I wandered through its aisles, its transepts, and its chapels, every object which met my eye seemed to be a master-piece of art; and there was none of that littleness of conception and puerility of taste by which Catholic churches are so often disfigured. "Truly," I said to myself as I came out, "the men who planned this church must have had great souls."

CHRISTIAN REGISTER.

BOSTON, JANUARY 24, 1829.

ORDINATION AT KINGSTON.

The ordination of Rev. JONATHAN COLE, as Minister of the First Congregational Society, at Kingston, Mass. took place on Wednesday, the 21st inst. The exercises were attended by a large and respectable audience, and were as follows:—

1. Introductory Prayer and reading of the Scriptures—Rev. Mr. Robinson, of Groton, Mass. 2. Sermon—Rev. Mr. Brazer, of Salem, Mass. 3. Prayer of Ordination—Rev. Dr. Kendall, of Plymouth, Mass. 4. Charge—Rev. Mr. Willis, of Kingston, Mass. (late Pastor of the Society.) 5. Right hand of Fellowship—Rev. Mr. Farley, of Providence, R. I. 6. Address to the Society, Rev. Mr. Gannett, of Boston. 7. Concluding Prayer—Rev. Mr. Hodges, of Bridgewater, Mass.

Rev. Mr. Brazer's text was from Rom. xii. 11. "*Fervent in spirit, serving the Lord.*"—He commenced with the position, that a consistent, energetic, enlightened, and devoted zeal, was necessary to give proper effect to Christianity. And after some general remarks thereon, adverted to an objection to the truth of *Unitarianism, that it is a cold and inefficient system, and leads therefore to lukewarmness among its professors.* He then proposed, first, to examine the true nature and value of the objection; secondly, to notice some circumstances which have conspired to give to our views, *an appearance* and *an appearance only*, of being speculative, cold, and inoperative on the affections; and thirdly, to point out some characteristics of our faith, which shew that it is adapted to cherish an animated, well-guided zeal.

Under the *first head*, the preacher proceeded to show, that the truth of no system was to be judged by the conduct of its advocates, or by their ardor in its defence and diffusion, but by its principles themselves: and next, that if the general conduct of its advocates afforded no argument for its truth, much less could that excitement and fervency of feelings which was commonly called zeal. A true Christian zeal, such a zeal as sprung from warm love of GOD and man,—such a zeal as animated our Lord and his apostles, in all their efforts for the cause of human salvation, a zeal of humility, of kindness, of true heaven-born charity, should indeed be cherished and cultivated in the inmost heart.

Under the *second head*, Mr. Brazer noticed as the first circumstance which had tended to give to Unitarianism *the appearance* of being a cold, and barren system of faith, that it had been too often presented in a cold, formal, didactic manner, as though the reasoning head, rather than the feeling heart were to be addressed. And he here introduced some excellent remarks upon true pulpit eloquence, worthy the attention of all preachers. In the second place, that our faith is professedly *rational*, that is, we interpret the revelations of Deity by the use of the reasoning faculties which he has bestowed:—thirdly, that its professors feel bound to avoid all show, ostentation, and parade, in the matter of religion, thinking that it needs only or principally the argument of an exemplary, well-regulated life:—fourthly, that our views do not favor sudden, and extravagant emotions of any kind:—fifthly, that our estimate of what are the genuine results of pure Religion, differs essentially from that of the popular system, since we look for them in the peace and tranquility of mind, in the retiring unobtrusive virtues of those who possess it, rather than in outward demonstrations:—and lastly, that our views of the nature of man, and the terms of salvation, are of a totally opposite character from those maintained in the prevalent theology.

In the *last division* of his discourse, Mr. Brazer pointed out some characteristics of our views of Christian faith, which prove them well and peculiarly adapted to promote a true Christian zeal. He first mentioned our views of the parental and moral character of GOD, and upon this he dwelt at some length. He then remarked that he might illustrate this adaptation of our system, by reference to the fact that it is one which is intelligible, addressing itself with great clearness to the human mind; that it is eminently, remarkably practical; that it presents in the most interesting light, the august mission of Jesus Christ, his spotless character, his pure example,—and many other points of a similar nature. But in conclusion he should content himself with remarking upon the belief we entertain of the progressive nature of Christian attainments, as furnishing the most powerful motives to incite us to cherish a real, efficient, active zeal. This he did with great ability and eloquence.

In offering this meagre outline, we are aware that we do no justice to this admirable sermon. It amply sustained the high reputation of its author; and for the sake of what we consider the most precious truth, we confidently hope that he will be induced to comply with the request of the society, and furnish a copy for the press.

The following original hymn was sung by a select choir

Wrapt in the deepest shades of night
The wide creation lay;
God spake—and lo! in glory bright
Shone forth the golden day.

So o'er the world, in error lost,
A moral darkness spread,
Until the Gospel's cheering light
Its holy influence shed.

In wildering mazes now no more
Our doubtful footsteps stray;
That light divine, reveals the path
To realms of endless day.

Great God! the heavenly way to learn
Thy sacred courts we seek;
Here will we pay our grateful vows
And here thy praises speak.

With choicest gifts, thy servant bless,
Who now before thy throne,
Would consecrate his life to thee
And own thee, Lord alone.

With purest zeal his heart inspire,
Thy counsels to declare,
And touch his lips with living fire
To breathe the fervent prayer.

Bless with him too, thy people here
With wisdom from above;
Oh! let them long together live,
In Christian peace and love.

And when on earth each duty done,
To Thee their spirits rise,
Again united may they be
In bliss beyond the skies.

TRANSYLVANIAN UNITARIANS.

In our last we concluded a long account of the early history of Unitarianism in Hungary and Transylvania. A more full continuation of their history we hope to give, on a future occasion. The Monthly Repository furnishes the following extract of a letter from Buda,* by which our readers will be made acquainted with some circumstances of their present condition.

"The most distinguished literary men among them are Molnos and Szabo; but they have lately lost a man of eminence, Szasz. The whole body are Magyars, i. e. they do not belong to the Slavonian branch of the Hungarians; and their number is about forty thousand. When Blandrata brought Unitarianism from Poland, he succeeded in converting to it the first of the national princes, Zapolya, the son of the reigning monarch, who established the Unitarians in the Catholic cathedral church — Apaty II., during whose reign the Austrians obtained possession of the country, was, I believe, also a Unitarian. The largest church at Kolosvar had continued to be Unitarian from the time of Zapolya; but Leopold I. dispossessed the Unitarians of it. Their opinions were not less prevalent for being banned, though their religion had been established, as well as Lutheranism and Calvinism, by the laws made in 1588—1607. One of the prothontaries of the Transylvanian court of justice is always a Unitarian. The name of the present one is Augustinovich; and lately a Unitarian, Agoston Marton, has been made a counsellor of state by Francis I. There are at present no nobles among the Unitarians: the principal families are those of Horvath, Daniel, and Palffi. When again tolerated by Joseph II. they built a handsome church at Kolosvar, with this inscription on the outside, *In Honorem solius Dei.* Within is the following in Magyar:—*Az egyetlen egy Isten tiszteletere* (Sacred to one only God.)

According to the above statement it appears that the number of Unitarians in *Transylvania*, is about forty thousand

From the statement in the account, on our first page, that the whole number in *Transylvania* and *Hungary* recently amounted to *sixty* thousand, some may infer that there has been a great decrease of their number. But it must be recollected that the Hungarian Unitarians are not included in the number stated in the letter from Buda.

* Buda is the capital of the kingdom of Hungary, and is situated on the west bank of the Danube, in lat. 47. 30. N. and Lon. 19. 2. E. with a population of about 27,000.

ENGLISH PERIODICALS.

Our English periodicals were received by the late arrivals at this port. They contain no article of special interest.

The Intelligence furnished by the Monthly Repository consists of accounts of the anniversaries of various societies. The accounts of these meeting are, perhaps, of no other importance to our readers than in so far as they excite them to spirited and energetic action, by showing the union, activity and energy of our Unitarian brethren abroad, who avail themselves, of every opportunity of this nature, to strengthen the bonds of union between individuals and societies of their denomination in different parts of the country.

The Southern Unitarian Fund Society held its annual meeting at Portsmouth, on the 18th Sept. Two sermons were preached by Rev. James Wallace, of Brighton.

At dinner, where about fifty persons were present, W. Smith, M. P. presided

"In reply to an expression of thanks from the meeting to the Members of both Houses of Parliament who had so successfully pleaded for the Repeal of the Test and Corporation Acts, the President gave an interesting detail of the various preceding attempts which had been made for the abolition of these acts since he had been connected with public life, and concluded, by urging upon the company the importance of following up this triumph by increased exertions in behalf of the great principles of civil and religious liberty."

THE TRINITY AND TRANSUBSTANTIATION.

Mr. Butler, an English Catholic, whose letter to Rev Mr. Aspland we published on page 181 of vol. VII. has written a work entitled, "The Book of the Roman Catholic Church," which he probably undertook in consequence of the injustice he considered Mr. *Southey* as having done to the Catholics in *his* "Book of the Church." From Mr. Butler's work we quote the following account:—

"Bishop Burnet once observed to a Jesuit, that "some of the doctrines in which Catholics differ from Protestants—as justification, the invocation of saints, and purgatory—although erroneous, were not absolutely contrary to reason; but how can you" he asked the good father, "rationally explain Transubstantiation?" My Lord," replied the good father, "after you have rationally explained *the Trinity* and *Incarnation*, there is no difficulty in rationally explaining *Transubstantiation.*""

PEACE.

Mr. Blanchard's Address.

We have just read the Address which, with great satisfaction, we recently heard delivered, by Mr. J. P. Blanchard, at the late anniversary of the Massachusetts Peace Society. We hope it will have an extensive circulation, for we think it adapted to arouse the attention of the unthinking, to a subject of great interest and importance to mankind. A short extract will be found on our last page, this week, to which we would refer our readers,—if for no other cause, at least for the sake of the deserved tribute of respect it contains, to one of the noblest of human benefactors—the Rev. Dr. N. Worcester, the original founder of Peace Societies.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

JUVENILE INQUISITIVENESS.

Among the many institutions and means for the advancement of human improvement and happiness I am disposed to consider Infant Schools and Sunday Schools as eminently important. Were that attention paid to them which their importance demands, the result, it is believed, would be most favorable. I cannot but think that there is sometimes a great, a criminal neglect, on the part of parents and others, in regard to the instruction,—the religious instruction in particular, of children; that the young often suffer, and the progress of their minds in knowledge is retarded through this neglect; and they are permitted to live, too long, with vague and indistinct views of religious duties, through the want of care in parents to give them right views and impressions, to acquaint them with the nature and *meaning* of those duties, and the plainest and most winning motives to practice them. I believe too, that many, who are by no means insensible of their responsibleness in the parental relation, but feel the deepest convictions of their duty to teach their children, and to do all they can in forming their religious characters, delay the task quite too long, from an apprehension, that their minds are yet too young to be susceptible of correct instruction. But is there not an error here? Must not the first germ of reason be guarded and cultivated, though with the utmost care and tenderness, and its opening buds attended to and aided? The neglect or delay of parents to perform this office appears truly unaccountable, when I consider the great encouragement they have in their children's very nature and constitution.

I have been led, most irresistibly, into this train of thoughts and feelings by the following incident in my own family. My little boy, between three and four years old, had been taught by his kind mother the following juvenile prayer. "I pray God, bless my father, my mother, dear brothers and sisters, and all good friends. Amen." This he had been called on to repeat, and had been in the habit of repeating, every night on going to bed, together with Dr. Watts' well known hymn for children. "Now I lay me," &c. Having repeated these as usual, as he sat on my knee last evening, he made the inquiry; "What I mean, papa, say my *payers*?" What did you say? said I. He said again, "What I mean, say Amen?" As this unexpected question, from a child so young, was heard with some degree of surprise, I hesitated a little as to a reply; when almost instantly the inquiry was renewed; "What I mean?"

This shows how inquisitive is the human mind, even the mind of a child. As soon as this characteristic is displayed, if not before, should parents commence the work of instruction, and of this natural curiosity in children ought every father and mother to take advantage. I know that children will sometimes ask questions, that may be thought impertinent or improper, and deserve no answer I know too, that they may, and do, sometimes, make inquiries, which, even if it be proper to answer them, would puzzle the ingenuity of one wise and shrewd as Solomon to conceive a reply. But it is a favorable symptom when we hear them inquiring on any thing that relates to religion, its services and duties. Their curiosity should be indulged, and their wish to understand something of what they hear and witness, or are taught and required to perform, should be encouraged, and if possible, gratified. No parent should refuse, especially when repeatedly and urgently solicited, to give a child, so far, at least, as it can understand them, the reasons, why he requires it to repeat a prayer or hymn, to tell it the meaning of the duty required, the object and purpose of prayer and every exercise of a religious kind, in which it is taught by precept or example to join. The Jewish parents were expressly commanded to give their children that knowledge and understanding of their precepts and ceremonies, together with their design and uses, which it is natural to suppose from their constitution and condition they would desire,

Forget not ye who are parents, that your children need instruction; and who so proper to consult their wants as you, bound to them as you are, by the strongest ties? When they are wishing for information, to whom will they more naturally go, than to you, who mingle their interests and happiness with your own? Embrace the earliest opportunity then, so soon as you witness the first dawn of reason, the first desires of knowledge, to commence the work of instructing them in the principles and duties of religion. Some are capable of understanding these, in a degree, at an earlier period than many are aware. Whenever, therefore, they come to you with the inquiry, "What mean ye by these services?" endeavor to satisfy their desires. Listen and pay some respect to their inquiries; and treat them not with disdain or indifference, nor turn them off with a trifling or evasive answer. Reprove not their early inquisitiveness, lest they be discouraged, lest you repress and destroy that thirst of knowledge, which is, at all times laudable. Instead of treating their early inquiries in this way, you must, I should suppose, take a deep interest, and feel the highest pleasure, in gratifying that curiosity in them, which is one of the most powerful principles in human nature, especially when it may be excited in relation to those Christian institutions and duties for which you have the greatest regard, and from which is derived much of your improvement, comfort and peace. When their inquiries relate to these things, teach them their nature and use. Explain it to them in the most plain and simple language, and not in obscure and unintelligible words. Do not convert these things into mysteries, nor cause your children to regard them with a superstitious dread. By an easy and familiar explanation of their design, use and benefit, let children feel that these institutions and duties have attractions, which they cannot resist. And do not drive them away from any religious exercises or duties by clothing them in terrors, by representing their qualifications for them in such a light as to awaken fears; fears which none, not even the firmest minds, can endure.

C.

For the Christian Register.

QUERY TO TRINITARIANS.

That the Jews previously to the advent of our Saviour were Anti-trinitarians, I think there can be no reasonable doubt. There is evidence, that it is so considered by modern Trinitarians. In the famous Pastoral Letter of the Synod of Philadelphia, of 1816, though the Hopkinsians are more particularly mentioned, there is reference to other heresies. It is stated, that we know of but one "Anti-trinitarian *Synagogue*" in all our borders. It is thus evident, that that body considered all Synagogue worship as Anti-trinitarian. In the creed of the Theological Institution at Andover there is this clause; "The Professors promise to maintain and inculcate the doctrine of one God in three persons, not only against Atheists and Infidels, but against *Jews*, Arians, Socinians, Sabelians and Unitarians;" thus it appears that the framers of that creed considered that the Jews were not worshipers of one God in three persons. Now as the Apostles were Jews is it probable, or rather is it possible, that there should have been so important an alteration in their sentiments and no mention made of it in their writings?

For the Christian Register.

MR. EDITOR,—

Allow me to correct an error in your account of the Installation at Reading.

The address to the people was *not* made by Dr. Flint. The concluding prayer *only*, was made by him. The address to the society was made by Rev. Mr. Emerson, of South Reading.

By inserting the above correction you will oblige, Yours, &c.

NATIONAL LEGISLATURE.

SENATE.

Jan. 12. Mr. Webster appeared this day and took his seat. Memorials from sundry citizens of Boston were presented. A remonstrance of the Legislature of Georgia, against the Tariff was received.

Jan. 13. The subject of auctions was considered in the Senate; and the bill relative to a distribution of the U. S. revenue was discussed at length.

Jan. 14. The principal subject of interest discussed this day, was the bill to distribute a portion of the revenues of the United States among the several states. The Senate adjourned before any decisive question was taken.

The same subject was, on Thursday, the 15th committed to a select committee.

After disposing of a resolution of Mr. McKenney the Senate proceeded to Executive business.

HOUSE OF REPRESENTATIVES.

Jan. 12. About sixty petitions and memorials were presented by different members. Sundry memorials against Sunday mails were received. A bill was reported for taking the 5th census. The subject of auctions was discussed. The bill on this subject was twice read and committed. On the 13th the Tennessee Land bill was discussed, and the bill and amendments were finally ordered to be laid on the table.

Jan. 14th. The discussions in the House today were chiefly on the question of subscribing to the stock of the Washington Turnpike road company.

Jan. 15. The subjects of Revolutionary pensioners—and the Cumberland road were considered. It was voted that the blank for the appropriations for the Exploring expedition be filled with 50,000. The bill was ordered to be engrossed,—yeas 97, nays 59.

MASSACHUSETTS LEGISLATURE.

SENATE.

On Friday the 16th, The subject of borrowing money for the State was discussed, but nothing decided.

Resolutions were submitted by Mr. Lathrop respecting debtors arrested on execution, providing that they may be liberated on giving sufficient surety for appearance.

The following bills were passed to be engrossed and sent down for concurrence:—To incorporate the Salem Federal Street Brewery—and the New-England Painted Floor Cloth Company.

Jan. 17. Several petitions were received and orders of notice passed. The bill relative to the Pontoosuc Turnpike passed to be engrossed. Some attention was given to the subject of Banks and Banking.

Jan. 19. Several motions relating to subjects of a local nature were made and carried. A memorial of H. G. Otis and others on the subject of the laws relating to creditor and debtor, was referred to the special joint committee on the petition of R. Davenport.

Jan. 20. A report was received on the subject of Banks. The business this day was unimportant.

Jan. 21. Friday was appointed for the election of a gentleman to preach the next election sermon.

The committee on Education were instructed to inquire and report on the expediency of a General Law for the incorporation of Associations for Literary purposes under the name of Lyceums.

Jan. 22. Certain members were joined to a committee of the House on the subject of revising the criminal code.

The Senate proceeded to the choice of a Major General, of the third Division of Mass. Militia, in the place of Gen. Austin, resigned. Brigadier Gen. M. M. Rutter was chosen on the part of the Senate.

The following bills passed to be enacted.—To incorporate the New England Floor Cloth Company—Pontoosuc Turnpike Company, in addition—and the Salem Fedreal Street Brewery.

HOUSE.

Jan. 16. An order of inquiry was passed respecting surveys of routes for railways and Canals in Essex.

The Committee on Finance submitted a Report, recommending a direct tax of $75,000; and that the several towns reimburse to the State the pay of the members of the Legislature for the two last sessions. Various remonstrances and petitions were received and disposed of.

Jan. 17. The Special Committee on the subject received new instructions, relative to inquires respecting alterations of the Constitution.

Orders of inquiry were passed respecting alterations of the Law of attachments. A motion was made to abolish either the office of Attorney General or Solicitor General. After discussion, and an able speech by Mr. Baylies, the motion was withdrawn.

Several bills of a local nature passed stages.

Jan 19. Several petitions were referred to appropriate committees, and among others the following—of Frederick Baylies—Missionary to the Indians in Dukes County, for an appropriation to build a meeting house in Christian Town, referred to Com. on Parishes.

The subjects of Taxing—of imprisonment for debt, &c. were brought up, and received attention.

Jan. 20. The subject cousidered this day were the following:—State paupers—Banks—Criminal Code—Various petitions were committed.

Jan. 27. This day was principally occupiel in disposing of petitions, and attending to reports. A message from the Governor respecting the resignation of Gen. Austin, was received and laid on the table.

Jan. 22. The House was occupied to day, principally in discussions of certain propositions for the amendment of the Constitution. A motion to have an afternoon session was lost.

DOMESTIC SUMMARY.

Fire. On Wednesday night, between 12 and 1 o'clock, a fire broke out in Mr. Shute's Shop in Elm Street. The progress of the flames was so rapid, that before it could be got under, it consumed the building in which it commenced, the adjoining building occupied by Mr. Tillson, and the upper part of the Store of Messrs. Proctor & Palmer. The efforts of the Fire Department were, as usual, prompt, energetic and well directed.

Ladies' Magazine, The first number of the second vol. of this respectable work is just published. As far as a hasty perusal enables us to judge, we think its reputation well sustained.

The Magazine will hereafter have one copperplate engraving as a frontispiece, and other ornaments should the patronage warrant it. The popularity of the work is evinced by the circumstance that, though but one year since it was established, the publishers, Messrs. Putnam & Hunt now print an edition of 2000 copies.

Gospel Luminary. This paper conducted in New-York by Elders D. Millard and S. Clough, and patronized by the sect denominated Christians, has been recently enlarged, and is now published weekly.

Dabney's Annotations. An advertisement of this work will be found in our columns this week.

The following notice of the character of the work is from the Massachusetts Journal of the 21st inst.

"Several numbers of these Annotations on the New-Testament have already been published, and met with decided approbation. They embrace the explanations and illustrations of obscure parts of the New Testament, from the most able divines of all denominations, and contain, in a small compass, valuable remarks, which can elsewhere be obtained only by travelling through the works of voluminous commentators. One number of the Annotations is published at the close of each month, it contains *sixty-four* pages, and is sold at 20 cts. by retail, the whole work will amount to 450 pages or more.—It is intended to complete the publication during the approaching spring. The numbers are well adapted to edify and interest young persons, and, we believe, would form a valuable accession to other books of the same kind, in Sunday School Libraries."

New Chapel. The Christian Society, in New-York, is understood to be in a flourishing condition. During the past season they have been erecting a chapel, which is now now nearly completed.

The Rev. JOHN BROWN, D. D. of Cazenovia, N. Y. has been elected to the pastoral care of Pine Street Church, in this city, vacated by the late removal of the Rev. Dr. Skinner. *Recorder.*

Boston Athenæum. The following are the officers chosen for the year ensuing, Josiah Quincy, President, Francis C. Gray. Vice President, Thomas W. Ward, Treasurer, and Josiah Quincy, Jr. Secretary. *Trustees,* Nathaniel Bowditch, George Hayward, George Ticknor, Henderson Inches, Edward Brooks, Franklin Dexter, Joseph Coolidge, Jr. John Lowell, Jr. and Charles P. Curtis. Messrs. Thomas Wigglesworth, and I. Thorndike Jr. declined a re-election.

The following duelling oath is prescribed in a late law of the Legislature of Georgia:—"I. A. B. do solemnly swear, in the presence of Almighty God' that I have not, since the first day of January, 1829, been engaged in a duel, either directly or indirectly, as principal or second, nor have I given or accepted, or knowingly carried and delivered a challenge, or message, purporting to be a challenge, either verbally or written, to fight the person of another, in the state of Georgia, or elsewhere, at sword point, pistol, or other deadly weapon, so help me God."

University of Virginia. The report of the condition of of this Institution has been recently submitted to the Legislature of Virginia. The ex-President MADISON, gives a favorable account of the condition and prospects of the University. The number of students at present attached to it, is one hundred and thirty-one.

U. States Senators. For six years from 3d March. *For Massachusetts,* Hon. Nathaniel Silsbee, re-elected.——*For Delaware,* Hon. John M. Clayton, vice Mr. Ridgley, whose term of office expires with the present session.——*For Maine,* Hon. John Holmes, vice Gov. Parris, resigned; and Hon. Peleg Sprague, for six years from 3d March next, vice Gen. Chandler.——*For New-York,* Hon. Charles E. Dudley, in place of Gov. Van Buren.——*For Kentucky,* Judge George M. Bibb, for six years from 3d March next, vice Col. Richard M. Johnson.——*For Illinois,* Hon. John McLean, for six years, vice Hon. Jesse B. Thomas.

We understand that a most distressing accident accurred in this city, a few days ago, in the following manner:—Two victuallers, one of them a colored man, were employed in a private family in cutting up pork. The weather being cold, a wine glass of spirits was given to each, the drinking of which was soon succeeded by the most dreadful and, finally, fatal consequences. It appeared that a bottle containing *corrosive sublimate,* dissolved in spirit, had been used for one known to contain pure spirits, and the mistake was only discovered when human relief was unavailing.

Baltimore American, Dec. 13.

Extract from a letter dated Washington, Jan. 11.

"I learn that a becoming respect for the recent mal ancholy affliction of the President elect, has induced Mrs. Adams to suspend music and dancing in the drawing room."

National Gazette.

Poor in Boston. The expences in this city for the support of the Poor, in the year 1828, was about $11,400.

Another Factory Burnt. One of the Factory buildings at Framingham, of the Saxon and Leicester Manufacturing Company, was burnt, yesterday morning, and it was reported that no part of the machinery, and but a small quantity of woollen cloths, were saved. We do not learn that any particular account of the accident had reached town. Two offices in this town had insured upon the property, to the amount of $26,000 each.

B. D. Adv. 21st inst.

The notorious Mrs. Whipple whose husband was shot by Strang, has recently married, at Brunswick, N. J. a Mr. Freeman.

Extraordinary Voyage.—Arrived at Edgartown 10th inst. ship Loper, Starbuck, with a full cargo of sperm oil, to Joseph and Levi Starbuck, merchants, of this town. The Loper was absent from home only 18 months and 20 days, and brought a cargo of 2000 bbls. sperm oil, which is said to be the greatest quantity ever obtained in so short a time, since the commencement of whaling in this country. From New Zealand to Cape Horn, a distance of about 5000 miles, she was but 28 days and from Cape Horn to Edgartown, 65 days, making her whole passage from New Zealand to Edgartown only 93 days, the quickest ever made by any ship belonging to this port.

Nantucket Inquirer.

It is understood that a History of Boston since the organization of the City Government, will be given to the public by the late Mayor, as soon as practicable. It cannot fail to be a highly valuable work, and to do justice to the services of his fellow-laborers in the cause of Public Improvements.

Cheating the Revenue. A man in the vicinity of Northampton has been recently fined 10 dollars for two violations of that law which prohibits the writing on any newspaper or magazine transported in the mail.

It appears from a statement taken from the Lynchburg Virginian, that the total exports of Tobacco, for the year ending 30th Sept. 1828, is 90,957 hhds. valued at $4,915,803— of the quantity exported from Richmond, the only port that designates the stem from the leaf—18,314 hhds. were leaf, value $1.620,142;—and 1,971 hhds. stems, value $28,438.

The ship Beaufort Castle, from Bonny for Liverpool, upset near the Western Islands, 8th Oct. in a gale, and the master and 21 of the passengers and crew were drowned. The mate and seven survivors were taken off by the French brig La Cotonniere, bound to Boston, U. S.

A bill has passed the House of Representatives of Georgia, entending the laws of the state over the territory within its limits, occupied by the Cherokee Indians. From the 1st of June, 1830, Indians, within the said territory, are to be liable to such laws and regulations, as the Legislature may hereafter prescribe. The 8th section is in these words:—"No Indian, or descendant of an Indian, residing within the Creek or Cherokee nation, shall be a competent witness, or a party to any suit, in any court created by the constitution or laws of this state to which a white man may be a party."

South Carolina. Judge Huger has resigned his office in consequence of the reduction of salaries by the retrenchment act: there is little doubt that he will be re-elected.

The project of a canal across the narrow isthmus which separates the Gulf of St. Lawrence from the Bay of Fundy, is considered of so much importance in N. Brunswick that representations have been made on the subject to the neighboring provinces and the mother country.

The Legislature of South-Carolina proposes to reduce its tax on the agents of Foreign Insurance Companies from 10 to 5 per cent.

The State of South Carolina furnishes arms to volunteer companies.

Travel. As an evidence of the increase of travel between this town and Boston, we mention the fact derived from a correct source, that the amount of money received by the agents of one of the lines of Boston stages for the last year was $82,000. The same line employs 215 horses and his 20 coaches. The expenses, therefore, have probably left no more than a fair profit for the investments and responsibilities necessary to carry on the business. *R. I. American.*

In Savannah, a public meeting of the citizens was to be held on the 13th inst. "to consult together as to the propriety and expediency of fixing on some location in the neighborhood of the city, as a place of summer residence," with a view to securing the health of the inhabitants.

A gentleman in Washington has recently brought from the south 52 varieties of grape vines indigenous to the United States. Among them Scuppernong, a native of North-Carolina, growing in a swamp. A single vine in one instance, yielded eight barrels of wine to a farmer, who has four acres of them under cultivation, the wine improves much by age."

Hon. John Holmes, of Alfred, has been elected a Senator to the Congress of the United States, from Maine, to fill the vacancy occasioned by the resignation of Gov. Parris.

Louis Bonaparte has published an answer to Sir Walter Scott's Life of Bonaparte, in an 8vo. volume, of which, in a few days, a second edition was demanded.

The fanatic who endeavors to persuade the multitude that he is the Redeemer of Mankind, is now in Philadelphia as will appear by the following paragraph from the Democratic Press:

B. D. Adv.

The person who some time since was in Ohio, representing himself as the Redeemer of the World, is now in this city. He was in a meeting house in Christian-street on Thursday evening last, and addressed the congregation, making known his assumed mission and character. This fact induces us still more strongly to incline to the opinion, that this is the same person who was tried about a year ago at the Mayor's Court, in this city, for presenting himself as the Son of God, and worthy to receive adoration and praise. Several persons, male and female, appeared at that time, and gave evidence in Court, in which they acknowledged their belief that he was worthy to be worshipped as a Divine Messenger.

FOREIGN.

By arrivals at this port and New-York, London and Paris papers to Dec. 1st. have been received.

Rusians and Turks.

The Daily Advertiser gives the following summary of the news from the seat of war.

Hostilities between the Rusians and Turks appeared to be suspended for the winter in Europe and Asia, except before the fortress of Silistria, the seige of which was still prosecuted. The Emperor Nicholas had returned to St. Petersburg, and had been followed thither by Count Nesselrode and Lord Heytesberry, the British Ambassador, who arrived the 7th of November. The Russians were fortifying Bazardjik, and preparing for a line of operations, in the next campaign, from Varna to Silistria. Nothing had been attempted by the army of Hussien Pacha, since the fall of Varna. This event produced great sensation at Constantinople, and a letter dated Oct. 25, says that 30,000 men collected in the capital and the environs, were destined to reinforce the army of the Balkan, but that the Asiatic troops which were ordered to take the same direction, had been subsequently ordered to Livadia. It was therefore supposed that the Porte intended to attempt the re-conquest of the Morea. It was expected that the Sultan would soon proceed to Adrainople to direct the measures for the relief of Silistria. Provisions at Constantinople had become dear, and it was apprehended that the population would suffer severely, if the blockade should be closely maintained, but it was thought this would be difficult in winter. The Russian Admiral had formally notified the blockade of the Dardanelles, and Constantinople, the execution of which was entrusted to Admiral Ricord. The Capitan Pacha who had so obstinately defended Varna, was appointed Grand Vizier, with the command of the whole army. His predecessor had been sent into exile, where he would probably be put to death. The Turks had been driven from all the fortresses in the Morea, and it was said that they were about to be given up to the Greeks. A part of the French troops which assisted in the reduction of Patras, had returned to Navarin and Modon. The French troops had suffered considerably from sickness, the severity of which however had abated. They had lost 350 men, and on the 1st of November there were 800 sick.

Portugal.

From the Advertiser we take also the following account of the state of events and of public feeling in Portugal.

Portugal appeared to be in a fair way to be relieved from the usurpation of Don Miguel, by an accident arising from his own folly and obstincy. On the 9th of November, he set out from Quebuz for Caxias, with his two sisters, in a carriage drawn by four white mules, driven by himself. About a league from Quebuz, he left the main road, for one less frequented, and which his domestics represented to him was out of repair and unsafe. He disregarded the advice, pricked up his mules, and in turning from the road upset the carriage. The two princesses were severely bruised, and he being fastened to the seat of the carriage by a girdle, would have been killed had not the team by accident been separated from the carriage, at the moment of its upsetting. He had his thigh broken, besides receiving severe bruizes on his head, and some of the accounts say broken ribs. He was carried back to the palace in a state of insensibility. The Court bulletins as late as the 14th say that he was going on well, but some of the private accounts expressed doubts of his recovery. The event caused great confusion in the capital. The Government was carried on by the old Queen, in the name of her son. It was rumoured that Don Pedro had resolved to blockade the Tagus. It was said that the party of the usurper was weakening every day, and that a reaction appeared ready to break out at Oporto. A letter of Nov. 12, says that the public sentiment at Lisbon was so unfavorable to the Miguelites, that the simple appearance before the port of some vessels of war of Don Pedro, would be sufficient to dethrone the usurper, and overthrow his party.

Latest from Europe. Liverpool papers of Dec. 5th have been received at New-York, and those of London to the 4th. The Boston Courier, alluding the news by this arrival says:—

"The most important item of news contained in the papers furnished by this arrival is the report of the death of Miguel, the usurper of Portugal. This report is noticed in the London Courier, as having been transmitted by their Plymouth correspondent, who states that it was brought by a vessel from Figueira, on board of which were three Portuguese passengers. But the account was not credited, inasmuch as neither the government nor the Portuguese or Brazilian ministers had received any such intelligence.

"The official intelligence of the blockade of the Dardanelles by the Russian fleet had been published in England; but it was thought, that, as a measure for preventing supplies of provisions from going to Turkey it would be unvailing."

Emperor Nicholas. The London Standard, an able ministerial paper, and one which it is said, does not speak hastily and at random, has the following editorial paragraph.

"The Gazette of Lyons states that Jussuf Pacha received 200,000 ducats, and an asylum in Russia, as the price of his treason. The same paper also adds that the situation of the Emperor of Russia was critical, as a secret society in the army was discovered, which had for its object to put Constantine on the throne.

"Of this plot we have heard before, but it is generally understood that the Grand Duke is totally averse to it. The Poles, however, are discontended, and it is probable that a conspiracy of some kind is hatching in Poland. We are much mistaken if the Emperor of Russia will not ere long have something else to attend to besides enlarging his dominions."

Evacuation of the Morea. The Russian Admiral in the Mediterranean closes a circular in the following words:—

"I further announce to you, with infinite pleasure, that in consequence of the efficacious measures taken in concert by the Powers who signed the Treaty of London, the Morea has been entirely evacuated by the Turkish and Egyptian troops, and that in consequence the blockade of that Peninsula is entirely raised; and that henceforward neutral merchants will find a ready market in these ports, which a terrible contest had for so many years rendered as it were inaccessible. Receive, &c.

(Signed) "Count de HEYDEN."

The Turkish Sultan has expressed his intention of sending 30,000 Turks and Albanians into the Morea.

There is a report in the city that our Government has at length coincided with her allies on the measures to be taken in regard to Portugal, and that the fate of Don Miguel will be decided the moment the expected dispatches are received from Rio Janeiro with the appointment of a Regency.—*Standard.*

England has paid altogether about 5,000,000*l.* on account of the abolition of the slave trade. The sums paid in 1825 and 1826, averaged about three millions each year.

The Empress, mother of the present Emperor of Russia, is dead. She is said to have been a woman of great powers of mind—and strongly desirous of a peace with the Turks.

The prosecution of that great national work, the Thames Tunnel, has been entirely abandoned. Want of funds is said to be the sole cause of this unfortunate termination to so noble an undertaking.

A Treaty of Peace between Naples and Tripoli was signed on the 28th of October, by which it is agreed that all vessels captured since that period shall be given up. This event was brought about by the French Consul and M. Quesnel, commander of a French gun-brig.

Mr. Barbour, the American Minister to the Court of St. James, had his first private audience at Windsor Castle, of the King of England, on the 24th of November.

A Havre paper of Nov. 29th, says—"It appears certain that the allied Ambassadors will pass the winter at Naples, and that the limits of Greece are fixed from Cyprus to Volo. The island of Samos, Chio and Patmos, will form a part of of Greece; the first intended as the head quarters of the Russian Admiral, who has repaired thither. As to Candia nothing is yet determined upon. Cyprus will fall to the Turks, and all the others either to Greece or some of the continental powers. It is well known that England has for a long time coverted the island of Lemnos, and the United States that of Poros."

A Journal of Rome announces that the Russian ships of war which form the blockade of the Dardanelles, have already seized twenty vessels laden with Corn for Constantinople, a capture which has occasioned, it is added, some tumult among the populace of that capital.

A letter from Madeira of Oct. 21, received at Havre, says, "Since the arrival of Don Miguel's last squadron, our Island has become the theatre of the greatest extortions and the most unjust severity. Imprisonments increase, and the emigration of the first families threatens a fatal blow to commerce. The number of persons now in prison exceeds 1500, and it will not stop here.

Catholic Emancipation. Mr. O'Connell, at a meeting of the Catholic Association in Dublin, on Tuesday, said, that up to the 26th of October, three successive applications had been made by the British Ministry, through the Hanoverian Ministry at Rome, for a *Concordatum,* and that the Pope had declined entering into any treaty on the subject until the Catholics of Ireland were emancipated. Mr. O'Connell said he was authorised to make this statement. [It is an even chance that the Catholics will yet defeat themselves, at a time when their prospects are better than ever before.]

Late from Central America. We learn from the Barnstable Journal, that private letters received there from Guatemala, dated Oct. 10, state that the Republic is still in an unsettled condition but that the civil war was approaching a crisis. On the 9th of October the Salvadoreans had the ascendancy, having taken Mexicanus, St. Anna, and some other places in the immediate vicinity of the capital. Gen. Arce was at their head; their force was 2500, and daily increasing.

They had routed the Guatemalians and expected to enter their capital very soon. The old Spaniards were disposing of their property and preparing to leave. The Governor had a vessel waiting at Istapa, to convey him away when necessary. *Pat.*

MARRIAGES.

In this city, Mr. Samuel Pratt to Miss Caroline A. Holbrook. Ebenezer Burbank, of Roxbury, to Miss Sarah C. Patterson. By the Rev. Mr. Pierpont, Capt. George W. Lewis to Miss Augusta Gore, daughter of Jeremiah G. By the Rev. Dr. Lowell, Capt. Peter Pratt, of Cohasset, to Miss Mary R. Roulstone, daughter of Col. Michael R. of this city. Mr. Arnold H. Ainsworth to Miss Laura W. Pollard, of Bolton, (Mass.)

In Plymouth, Mr. Lemuel Brown to Mrs. Nancy Cobb.

In Salem, Mr. Thomas H. Sweetser, of Reading, to Miss Mary Nicholson Allen.

In Barnstable, Mr. Edward Scudder to Miss Rebecca Smith.

In Nantucket, Mr. Henry Swift to Miss Elizabeth, daughter of Capt. Benj. Glover.

In Weston, Mr. Joseph Meriam, of Lexington, to Miss Emily Clark.

In Hanover, N. H. by Rev. Prof. Haddock, Mr. Willard Colburn to Miss Persis Roberts of Strafford, Vt.

In Newburyport, Capt. Benjamin Barbour to Mrs. Mary Stone—Mr. Daniel D. Page to Miss Mary Jane Short.

In Mansfield, Daniel Phillips, Esq. to Miss Louisa Blanchard, of Boston.

DEATHS.

In this city, Mr. John A. Bacon, aged 45. Mrs. Mary Morris, aged 28, wife of Patrick M. formerly of Meredith, N. H. On the 16th inst. in her 71st year, Mrs. Elizabeth Parsons, widow of the late Chief Justice Parsons. Mr. John McClan, aged 38. Mr. Pellegrino Magnoni, hair dresser, a native of Leghorn, aged 45.

On Monday last, Edward, only child of Rev. Alexander Young, aged 16 months.

In South Boston, on Sunday evening, Daniel Hobart, aged 15 years, a promising lad. His death was occasioned by a cut in the knee while skating last week, which terminated in lock jaw.

In Brookfield, on Friday morning, the 23d inst. Dr. J. G. Coffin, of this city.

In Newton, Jane Ivers, youngest child of Doct. Benjamin Austin.

In Lynn, Mrs. Theodate Pratt,

In Lincoln, Mrs. Susannah, consort of Samuel Hoar, Esq. aged 77.

In Providence, R. I. Mrs. Hannah Hoppin, wife of Mr. Nicholas H. aged 79.

In New-York, Mary Ann eldest daughter of Mr. Lewis and Mrs. Mary Thacher, aged 7.

In Groton, Mrs. Lucy, wife of the late James Lewis, Esq. aged 63

In Salem, Mr. Benj. Symonds, aged 30.

In Sandwich, Mrs. Hannah, wife of Mr. Jonathan Bourne, aged 60.

In Northampton, Miss Abagail Garland, daughter of Mr. John G. aged 19.

In Williamstown, on Monday week, Major Moses Batchelder, aged 37.

In Exeter, Mr. George Williams, aged 28.

In Duxbury, Miss Martha Morton, aged 61, formerly of Plymouth.

In Trenton, N. J. of consumption, while on a journey to the south for his health, Mr. John Bartlett, of New-Ipswich, N. H. and a member of the senior class of Bowdoin College, aged 24 years.

In Lansing, N. Y. 17th ult. Mr. Ephraim Bloom, aged 100 years and 4 days.

In Fitzwilliam, Mrs. Lois, consort of Deac. Oliver Damon, aged 70.

In Hollis, Wid. Merriam Dix, aged 90.

In Hingham, on Sunday, the 10th inst. Mr. Ezra Lincoln, aged 72 years.

In Sierre Leone, Gov. Lumley, and one of his Staff.

In Plymouth, Miss Nancy Holmes, aged 40.

In New-Orleans, Capt. Ephraim Haskins, aged 41, formerly of Plymouth.

Died, at South Boston, on Thursday morning the 22d inst. the venerable Mr. JOHN HAWES aged 88.—A man of fervent piety, of undeviating integrity, and patriarchal simplicity of manners. His funeral will be from his late residence on Monday next at 2 o'clock, P. M. which his relatives and friends are invited to attend.

[*Communicated.*]

MR. WHITMANS SERMON.

BOWLES & DEARBORN, 50 Washington Street, have just published—"A Discourse on the Limited Influence of the Gospel,"—by BERNARD WHITMAN.

THE CHRISTIAN EXAMINER, AND THEOLOGICAL REVIEW, No. XXIX.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Miscellany. Original Letters addressed to Cotton and Samuel Mather.

Poetry. Recollections of a Sermon.

Review. ART. XI.—Lives of the Twelve Apostles; with Explanatory Notes. By F. W. P. Greenwood, Junior Minister of King's Chapel, Boston.

ART. XII.—A Discourse pronounced at the Request of the Essex Historical Society, on the 18th of September, 1828, in Commemoration of the First Settlement of Salem, in the State of Massachusetts. By Joseph Story.

ART. XIII.—1. Original Moral Tales, intended for Children and Young Persons. 2. The Juvenile Miscellany. 3. The Mirror; or, Eighteen Juvenile Tales and Dialogues. By a Lady of Philadelphia.

Notes of Recent Publications. Cameron on the Doctrine of the Holy Scriptures. Channing's Ordination Discourse. Hurlbut's Presumptive Arguments in Favor of Unitarianism.

Intelligence. Unitarian Mission in Bengal; Correspondence of the American Unitarian Association, on the State of Unitarianism; in Hampden County; Franklin County; Middlesex County; Plymouth County; Cumberland County, Me.; York County, Me.; Penobscot County, Me.; New Hampshire; Vermont; Pennsylvania and Ohio; Calcutta; British and Foreign Unitarian Association; Ordination at Hardwick; Ordination at Providence; Dedication at Belgrade, Maine; Dedication at Raynham.

Obituary. John Mellen, Esq. Jan. 10.

DABNEY'S ANNOTATIONS.

FOR sale at N. S. SIMPKINS', & Co. corner of Court and Brattle-streets; "Annotations on the New-Testament, &c. by J. P. Dabney." No. IV. The numbers of this work are issued at the close of every month, and four more will probably complete it. These will extend to 72 pps. each, but the price will remain as now,—20 cts.

Booksellers in the country, who have been supplied with the earlier numbers from *other book stores in the city,* are desired to apply hereafter as above, this being now the only depository in Boston. Jan. 10.

NEW YEAR'S PRESENTS.

For Sale by N. S. SIMPKINS & CO. No. Court-St.

ANNUALS.

THE ATLANTIC SOUVENIR; The TOKEN; The CASKET; The PEARL; Ackermann's London FORGET ME NOT; WINTER'S WREATH; FRIENDSHIP'S OFFERING; CHRISTMAS BOX. Others will be received in a few days. The MORAL and RELIGIOUS SOUVENIR, neatly bound in the best of silk, with a great variety of Juvenile Books,

AMONG WHICH ARE—

The Mirror; Juvenile Sketch Book; Godfrey Hall; Scripture Stories; Depping's Evening Entertainments; Scripture Natural History; Adelaide; Evening Hours; Russian Tales; Key to Knowledge; Tales of a Grandfather; Evenings in Boston; Child's Botany; Parley's Tales about America; Parley's Tales about Europe; Persia, containing a description of the country, with an account of its government, laws, and religion, with coloured plates; Bigland's History of Animals, with plates; Bigland's History of Birds, Fishes, Reptiles and Insects, with plates; Character essential to success in life; Alice Bradford or the Birth Day's Experience of Religion; Stories for Emma; The Young Cadet; Life of Linnæus or the Young Botanist; Theodore or The Crusaders; Northern Regions, Juvenile Plutarch; Familiar Tales; Little Plays; Son of a Genius; Daughter of a Genius; A Visit to Malta, Harriet and her cousin; Scientific Dialogues; Curiosities for the Ingenious; The Foresters; Travels at Home; Relics of Antiquity; the Happy Family, being an illustration of Scripture; Beautitudes; with a good collection of COLOURED TOYS; The TRAVELLER'S TOUR ROUND THE WORLD; a game for children; DISSECTED MAPS, &c. &c.

Haven's Remains; BROOKS DAILY MONITOR; Jotham Anderson; Greenwood,s Lives of the Apostles; Mrs. Barbauld's Works; Ware's Discourses; Recollections of a Beloved Sister; Matins and Vespers; Foster's Essay on the importance of Religion; Lights and Shades of English Life; Channing's Milton.

CHAPONE'S LETTERS; BENNETT'S do; PS and QS; THE LEGENDARY, 2d volume

Dec. 27

CHRISTIAN CALENDAR FOR 1829.

THIS Manual is now FOR SALE AT THIS OFFICE, and by BOWLES & DEARBORN, No. 50, Washington Street, as well as by the Booksellers generally. It contains the usual astronomical calculations, a Farmer's Calendar, statements of the Courts, Stages, &c., and a variety of selections, practical, doctrinal, and miscellaneous. The following is a list of the contents of the supplement:

INTELLIGENCE.

Bible Societies; Peace Societies; Religion in Transylvania; Religion in Geneva; British and Foreign Unitarian Association; Unitarian Mission in Calcutta; American Unitarian Association; Divinity School at Cambridge.

RELIGIOUS MISCELLANY.

Ecclesiastical Power; Religious Persecution; Evangelical Piety; Christian Forbearance; Praying for One Another; Parental Character of God; Thundering Preachers; Heresy and Schism; Orthodoxy and Heterodoxy; Power of Religion; The Mourner; Regeneration; Influence of Christianity; Human Nature, its dignity and capacity of moral elevation.

MISCELLANEOUS EXTRACTS.

Education; The Mother; Childhood; A Father's Advice to his Daughter; Influence of Autumn on Moral Feeling; Sabbath Evening Twilight; The Bible or the Church?; Sonnet.

Nov. 22

A SERMON,

PREACHED at the Dedication of the South Congregational Church, Natick, November, 1828, by CHARLES LOWELL, Minister of the West Church in Boston. To which is added an appendix, containing some account of John Eliot, and of his missionary labors among the Indians. Just published by N. S. SIMPKINS, & Co. 79 Court-street. Jan. 10.

POETRY.

LET THERE BE LIGHT!

"And God said, 'Let there be light;' and there was light."—*Genesis* i. 3.

"*Let there be light!*" Jehovah said:
From sphere *to* sphere the mandate sped;
Fast roll'd the thick'ning shades of night
Away—abash'd—"*and there was light!*"

Ere yet the orient blush'd at morn,
Ere yet the brilliant sun was born,
Ere yet the moon had lent her ray,
Or trac'd through heav'n her silent way;

Ere yet the stars revolv'd above,
And sang the sacred lay of love,—
Thron'd on the heav'ns, expansive height,
Th' Eternal spake,—"*and there was light!*"

Whence sprang the glow, whence beam'd the ray
That chas'd chaotic gloom away?
Whence flow'd the the sunless light that shone
The yet-unfinish'd earth npon?

What shed this ray on worlds unknown?
One beam from His eternal throne.
What gave its glory to the sky?
Onc lsok from His all-searching eye.

What bade the LIGHT all nature fill?
The changeless impulse of His will.
He spake,—Earth shook its shapeless frame,
And language kindled into flame!

M. Repository.

SONG.

"O cast thou not
Affection from thee! on this bitter world
Hold to thy heart that only treasure fast;
Watch—guard it—suffer not a breath to dim
The bright gem's purity"

If thou hast crush'd a flower,
The root may not be blighted;
If thou hast quench'd a lamp,
Once more it may be lighted;
But on thy harp or on thy lute,
The string which thou hast broken,
Shall never in sweet sound again
Give to thy touch a token!

If thou hast los'd a bird,
Whose voice of song could cheer thee,
Still, still he may be won
From the skies to warble near thee;
But if, upon the troubled sea,
Thou hast thrown a gem unheaded,
Hope not that wind or wave shall bring
The treasure back when needed.

If thou hast bruis'd a vine,
The Summer's breath is healing,
And its cluster yet may glow
Through the leaves their bloom revealing;
But if thou hast a cup o'erthrown,
With a bright draught fill'd—oh! never
Shall Earth give back that lavish'd wealth
To cool thy parch'd lip's fever!

The heart is like that cup,
If thou waste the love it bore thee,—
And like that jewel gone,
Which the deep will not restore thee;
And like that string of harp or lute,
Whence the sweet sound is scatter'd;—
Gently, oh! gently touch the chords
So soon for ever shatter'd!

MRS. HEMANS.

MISCELLANEOUS.

HEROISM.

The following extract is from Mr. Blanchard's Address before the Massachusetts Peace Society, at their late anniversary.

It is an essential characteristic of true heroism, that it should be disinterested; and it is on this point that the passion for war especially fails. The military hero proposes to himself, his own glory, his own power, his own revenge; and is notoriously regardless of the sacrifices of his fellow beings, by which he purchases them. Is this real greatness? Will the advocate for War point this out as one of the estimable traits which it developes, and for which it should be encouraged? Even heathen philosophy in the midst of encompassing errors discerned the defectiveness of that virtue which is concentrated in self: and far, very far indeed from this, is the expansive morality of the Gospel. In that blessed record and guide, the example of the Deity himself is proposed to us, as a model of virtue which looks chiefly to the improvement and happiness of others, without consideration of ourselves; and no principle more worthy of Divinity could reason have discovered. Be it our care to point out this principle as that which most exalts the human character.

Abundance is there of ignorance, and poverty, and infirmity, and sorrow, in this dark world of trial. Calamities are spread every where around our eyes, so thickly that the most prosperous cannot escape their view: here is field enough for the exercise of a heroism, which truly deserves the name. Let the plans and exertions and sacrifices, which the benevolence of the age demands, for the promotion of human melioration, and the mitigation of human misery, be pointed out as the path of true glory. There need be no fear that the mental qualities which mark the great mind, and command the admiration of men, will not here be developed. Courage, and fortitude, and self-denial, and wisdom, and patience, are needed, and will be useful, as much on the field of charity, as that of war. The benevolent may point to a few names, like those of Penn, and Howard, and Wilberforce, with as cheering a pride, as the warrior to the host of laurelled conquerors which are borne on the page of history; as examples of equal energy, and far superior disinterestedness.

In the devices, perplexities and labors of a mind, impelled by anxious desire for the removal of human depression, there is an interest as strong as the events of battles and seiges can afford; and there is an elevation of moral sentiment and conscious purity which are strangers in them. The lauded conqueror in the zenith of his victories and his power, knows nought of the sublime pleasure with which the philanthropist reads his worth, in the grateful eyes of the saved and the relieved; nought of the charm, which the consciousness of an inspecting and approving Deity throws over his serene imagination. He who has devoted his talents, his resources, and his exertions to the elevation of the character or condition of his fellow beings; who has beamed the light of instruction on the dark recess of ignorance; sown thick the seeds of comfort and consolation on the wild waste of calamity, and wiped the tear from the eye of sorrow, has reaped a wreath of brighter glory, than the plumed helm of the Warrior, or the jewelled crown of the Sovereign. All the magnificence of political power, the acclamations of victorious hosts, or the pomp and pageantry of processions and triumphs, cannot change the turbulent passions of the proud aspirant of martial honors, into the sublime peace, which rewards the exertions of self-sacrificing and resolute beneficence.

Heart sickening is the long array of the idols of fame, cannonized by success in war: we turn with grateful relief to a brighter example of true glory, from the principles of peace. We have seen in our own day, and before our own eyes, the venerable Apostle* of the cause we cherish, devoting all the energies of a protracted life and wasting strength, to an arduous conflict with the mighty custom of War. No armed hosts follow his footsteps; no splendor surrounds his humble dwelling; no resources of wealth and power are at his command, yet from his age enfeebled frame, and obscure condition, has gone forth that potent expression of expansive mind, which, impelled by Christian love, and strong in Christian truth, has pervaded the most distant regions, and shook the throne of War to its deepest foundations, and now, that he retires from this new trodden arena, to the calm repose of a closing life, who among us is there, who would not unhesitatingly resign all the power and fame of the Cesars, on the throne of an extended empire; or the triumphant Goth, who proudly trampled on its ruins; for the truer glory he enjoys, in the consciousness of beneficent exertion; the truer power he possesses, over the sympathies and affections of Christian brethren? and in the dread hour of mortal change, who among the conscience tortured candidates for fame, might not envy the self-approving hope, which will waft his yet lingering spirit to the bright mansions of eternal peace?

* REV. NOAH WORCESTER, D. D. of Brighton, the founder of Peace Societies, and by whose persevering and devoted labors the cause of peace has been most ably sustained and vindicated.

THE EAST.

The following extracts are from a work entitled "Letters from the East," by John Carne, Esq., of Queens College, Cambridge, published in London, in 1826.

Mount Sinai.

"A few hours more, and we got sight of the mountains round Sinai. There appearance was magnificent; when we drew nearer and emerged out of a deep pass, the scenery was infinitely striking, and on the right extended a vast range of mountains as far as the eye could reach, from the vicinity of Sinai down to Tor. They were perfectly bare, but of grand and singular form.

"We had hoped to reach the convent by daylight, but the moon had risen some time, when we entered the mouth of a narrow pass, where our conductors advised us to dismount. A gentle yet perpetual ascent led on, mile after mile, up this mournful valley, whose aspect was terrific, yet ever varying. It was not above two hundred yards in width, and the mountains rose to an immense height on each side. The road wound at their feet along the edge of a precipice, and amidst masses of rock that had fallen from above. It was a toilsome path, generally over stones, placed like steps, probably by the Arabs; and the moonlight was of little service to us in this deep valley, as it only rested on the frowning summits above. Where is mount Sinai? was the inquiry of every one. The Arabs pointed before to Gabel Mousa, the mount of Moses, as it is called; but we could not distinguish it. Again, and again, point after point was turned, and we saw but the same stern scenery. But what had the softness and beauty of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of the Lord. The scenes, as you gazed around, had an unearthly character, suited to the sound of the fearful trumpet that was once heard there. We entered at last on the more open valley, about half a mile wide, and drew near this famous mountain. Sinai is not so lofty as some of the mountains around it, and in its form there is nothing graceful or peculiar to distinguish it from others.

"At no great distance from the convent is the scene, in the solitudes of Midian, where tradition says Moses kept the sheep of Jethro, his father-in-law. It is a valley at the back of the mount, between two ranges of mountains. A solitary group of trees stands in the middle.

"On the third morning we set out early from the convent for the summit of mount Sinai, with two Arab guides. The ascent was, for some time, over long and broken flights of stone steps, placed there by the Greeks. The path was often narrow and steep, and wound through lofty masses of rock on each side. In about half an hour we came to a well of excellent weter; a short distance above which is a small ruined chapel. About half way up was a verdant and pleasant spot, in the midst of which stood a high and solitary palm, and the rocks in a small and wild amphitheatre around.—We were not very long now in reaching the summit, which is of limited extent, having two small buildings on it, used formerly by the Greek pilgrims, probably for worship. But Sinai has four summits; and that of Moses stands almost in the middle of the others, and is not visible from below, so that the spot where he received the law must have been hid from the view of the multitudes around; and the smoke and flame, which, Scripture says, enveloped the entire mount of Sinai, must have had the more awful appearance, by reason of its many summits and great extent; and the account delivered gives us reason to imagine that the summit or scene where God appeared was shrouded from the hosts around; as the seventy elders only were permitted to behold 'the body of heaven in its clearness, the feet of sapphire,'" etc.——

Rock of Meribah.

"We now descended to the desolate monastery in the glen, and taking each an Arab pipe, solaced ourselves in the abodes of the fathers, till the sultry heat was passed, and then proceeded for about two hours till we came to the celebrated rock of Meribah. It still bears striking evidence of the miracle about it, and is quite isolated in the midst of a narrow valley, which is here about two hundred yards broad. There are four or five fissures, one above the other, on the face of the rock, each of them about a foot and a half long, and a few inches deep.—What is remarkable, they run along the breadth of the rock and are not rent downwards; they are more than a foot asunder, and there is a channel worn between them by the gushing of the water. The Arabs still reverence this rock, and stuff shrubs into the holes that when any of their camels are sick they may eat of them and recover. Two of the holes at this time were filled with reed for this purpose, and they believed it to be endowed with a peculiar virtue. The rock is of a beautiful granite, and is about five yards long, five in height, and four yards wide.

"This narrow valley soon opened into a plain, capable of containing a large number of people, where they probably stood, as well as around the rock, and in the valley, to receive the water that poured down."——

Mount Paran.

"Being all mounted on camels, we set off; towards the evening we proceeded at a brisk trot, and entered the wilderness of Paran. The sun was setting, and we passed, at no great distance, mount Paran; its form was most singular, yet indescribably grand; it had three sharp and pointed summits, and its side towards the wilderness was formed of perpendicular precipices of rock; between its three summits, which rose like towers, were cast the declining beams of the sun. It brought to mind the fine passage in the prophet, 'The glory of God shined from mount Paran,'" etc.——

SLAVERY.

In our account of Congressional proceedings, last week, we published certain resolutions submitted to the House, and adopted, in relation to Slavery in the District of Columbia. These resolutions were accompanied by a preamble, which was not adopted, but which contained statements which it is presumed the mover would not have made, unless he had the means of substantiating them. These statements are of so extraordinary a kind, that we deem it proper to give them to our readers.

Preamble to the Resolutions.

Whereas the Constitution has given to Congress, within the District of Columbia, the power of "exclusive legislation in all cases whatsoever."

And whereas the laws in respect to slavery in the District of Columbia have been wholly neglected.

From which neglect, for nearly thirty years have grown numerous and gross corruptions.

Slave-dealers, gaining confidence from impunity, have made the Seat of the Federal Government their head-quarters for carrying on the domestic slave trade.

The public prisons have been extensively used (perverted from the purposes for which they were erected) for carrying on domestic slave-trade.

Officers of the Federal Government have been employed, and derived emolument from carrying on the domestic slave-trade.

Private and secret prisons exist in the District for carrying on this traffic in human beings.

The trade is not confined to those who are slaves for life, but persons having a limited time to serve, are bought by the slave-dealers, and sent where redress is hopeless.

Others are kidnapped and carried away before they can be rescued.

Instances of death, from anguish and despair, exhibited in the District, mark the cruelty of this traffic.

Instances of maiming and suicide, executed or attempted, have been exhibited, growing out of this traffic within the District.

Free persons of color coming into the District, are liable to arrest, imprisonment, and to be sold into slavery for life for jail fees, if unable, from ignorance, misfortune, or fraud, to prove their freedom.

Advertisements beginning, "We will give cash for one hundred likely young negroes, of both sexes, from eight to twenty five years old," contained in the public prints of the city, under the notice of Congress, indicate the openness and extent of the traffic.

Scenes of human beings exposed at public vendue are exhibited here, permitted by the laws of the General Government; a woman having been advertised "to be sold at Lloyd's Tavern, near the Central Market House," during the month of December.

A Grand Jury of the District has presented the slave-trade as a grievance.

A writer in a public print in the District, has set forth "that, to those who never have seen a spectacle of the kind, (exhibited by the slave-trade) no description can give an adequate idea of its horrors."

To such extent had this been carried in 1816, that a member of Congress from Virginia introduced a resolution in the House "That a Committee be appointed to examine into the existence of an *inhuman* and *illegal* traffic in slaves, carried on in and through the District of Columbia, and report whether any, and what measures are necessary for the putting a stop to the same."

The House of Representatives of Pennsylvania, at their last session, by an almost unanimous vote, expressed the opinion, that slavery, within the District of Columbia, ought to be abolished.

Numerous petitions, from various parts of the Union, have been presented to Congress, praying for the revision of the laws in respect to slavery, and the gradual abolition of slavery within the District of Columbia.

A petition was presented at the last session of Congress, signed by more than one thousand inhabitants of the District, praying for the gradual abolition of slavery therein.

And whereas the ten miles square, confided to exclusive legislation of Congress, ought, for the honor of Republican government, and the interest of the District, to exhibit a specimen of pure and just laws:

EVENNESS OF TEMPER.

Madame Neckar relates the following anecdote of M. Abarret, a philosopher of Geneva. It is said of him that he had never been out of temper; some persons by means of his female servants, were determined to put him to this proof. The woman in question stated that she had been his servant for 30 years, and she protested that during that time she had never seen him in a passion.—They promised her a sum of money if she would endeavor to make him angry; she consented, and knowing that he was particularly fond of having his bed well made, she on the day appointed neglected to make it. M. Abarret observed it, and the next morning made the observation to her, she answered that she had forgotten it; he said nothing more, but on the same evening she again neglected to make the bed; the same observation was made on the morrow by the philosopher, and she again made some excuse in a cooler manner than before. On the third day he said to her, "you have not yet made my bed; you have apparently come to some resolution on the subject, as you probably found that it fatigued you. But after all, it is no great consequence, as I begin to accustom myself to it as it is." She threw herself at his feet, and avowed the whole to him.

Scolding. I never knew a scolding person that was able to govern a family. What makes people scold? Because they cannot govern themselves. How then can they govern others? Those who govern well are generally calm! They are prompt and resolute, but steady and mild.

THIS day published by FREDERICK T. GRAY Boston, and G. & C. CARVILL New-York, the

NORTH AMERICAN REVIEW.

CONTENTS.

I. The Decline of Poetry.
Lord Byron and his Contemporaries; with Recollections of the Author's Life, and of his Visit to Italy. By Leigh Hunt.

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1. Edda Sæmundar hins Froda; Edda Rhythmica sive Antiquior, vulgo Sæmundina dicta. Pars III.
2. Svea-Rikes Hafder af E. G. Geijer.

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IV. Biography of a German Carbonarist.
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A Commentary on the Epistle to the Hebrews. By Moses Stuart.

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2. Histoire d'Hayti depuis sa Decouverte, jusqu'en 1824. Par M. Charles Melo.

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2. Second Annual Report of the President and Directors to the Stockholders; and First Annual Report of the Board of Engineers to the Board of Directors, of the Baltimore and Ohio Rail Road Company.

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Historia de la Revolucion de la Republica de Colombia. Por Jose Manuel Restrepo.

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Reise seiner Hoheit des Herzogs Bernhard zu Sachsen-Weimar-Eisenach durch Nord-America in den Jahren 1825 und 1826.
Travels through North America, during the Years 1825 and 1826. By His Highness, Bernhard, Duke of Saxe-Weimar-Eisenach.

Quarterly List of New-Publication.

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JUVENILE LIBRARIES, &c.

THE Boston Sunday School Society has just commenced the publication of a series of Books intended for Sunday Schools, Juvenile Libraries, &c. It is the intention of the Society to issue as many original works as they can procure of an approved character; and also to republish, such others as seem to them to possess superior excellence.—The extent of their plan is such, that they hope to be able to supply Sunday Schools, and Juvenile Libraries with all that can be essentially useful to children and youth of every age and capacity. It will be their aim to furnish the Books at as low a rate as they can without pecuniary loss, and as fast as the means they possess, and the encouragement given them will permit.

The subscribers are publishers of the above series of Books for the society, and will answer any orders for them with promptness.

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Jan. 10.

UNITARIAN ADVOCATE.

THIS day published, by BOWLES & DEARBORN. "The Unitarian Advocate," edited by Rev. *Edmund Q. Sewall.* Vol. 3. No. 1. for January, 1829.

CONTENTS.

Miscellany.—Sermon; Cursory Observations on the Questions at issue between Orthodox and Liberal Christians; On Clerical Labors; The Trinity a Doctrine of Heathenism; The Cause of Moral Differences; "Through Nature up to Nature's God;" Boston Sunday School Society. Jan. 3.

NEW YEAR'S PRESENTS.

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Dec. 27.

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JOSEPH BALCH, President.
ANDREW G. WINSLOW, Sec'y. Nov. 22

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J. G. COFFIN.
Brookfield, Mass. Jan. 1829.

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